## Tropes Of Prejudice And Of Hatred

The recent resurrection of a 2014 dialogue from the weblog - 'blog' - of philosopher Nick Land {1} was somewhat interesting given that antifascist journalist 'Simon' trotted out tropes in regard to Myatt and the O9A with several of these recurring themes used in the past three years by a certain other antifascist journalist and by many others.

One of the tropes Simon used was when he said that unless Myatt made a public appearance and, on camera, renounced extremism and neo-nazism, and expressed regret for his past, he would not believe his rejection was genuine; he also - like other antifascists - refused to accept that Myatt's post-2012 writings were genuine unless Myatt appeared in public and confirmed they were his.

Examined here are some of the tropes used by Simon. As noted at the beginning of the transcript of the 2014 dialogue, 'Simon' was rumoured to be Nick Ryan; but we will give him the benefit of the doubt and hereinafter refer to him as Simon.

Of tropes in general Richard Sheridan in his 1779 satirical play *The Critic* had his character Sneer say of the character Sir Fretful Plagiary that his tropes suited the coarseness of his style. In regard to antifascists we might say their tropes are "suited to the coarseness of their character."

Morena Kapiris
Oxonia
v. 1.05, May 2023

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## Dialogue And Commentary

Simon says:

> [Myatt] despite his words of repentance and regret for past wrongdoings, continues to lie and hide the truth about himself from others. Virtue and honor have no credibility without honesty [...] with myatt, I can't see the picture for the noise of his lies.

These introductory remarks reveal the person's prejudice, for prejudice is "preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement."

That is, the antifascist in question has a preconceived opinion about Myatt and does not even bother to present any evidential facts to prove that Myatt lies and hides the truth about himself.

All that follows in his dialogue is either his personal opinion or his prejudicial interpretation of certain events and statements. As for instance in the following:

Simon says:

> Even his latest version (revised 2013) is extremely telling of the type of character we are dealing with. His sly but proudly admitted ability to change identities at whim… His descriptively-callous treatment of the subject of an old woman's murder, where he thought it was amusing to anonymously send the investigative researcher a bunch of roses, with a card that was signed; 'A little devil.'

Simon, as so many other antifascists do and have done, seeks to present Myatt in a derogatory way and thus, either out of ignorance or deliberately, fails to mention the wider context of the incident which is the fair, the reasonable, thing to do. Which context was that an antifascist - Gerry Gable, editor of what racial nationalists called the *Searchlies* magazine, and rumoured to be an informant for MI5 - gave Myatt's name to the Police as a possible suspect in the March 1984 murder. As a result, Myatt was interviewed twice by Detectives; once at his home in Church Stretton where he lived with his wife, and once at his place of work, a country house where he worked as a gardener and factotum. The Police also interviewed his employer who confirmed his alibi at the time of the murder and Myatt was eliminated as a possible suspect.

Gable, not satisfied with the disruption he had caused in Myatt's home and work life - perhaps he hoped Myatt would lose his job - then contacted the producers of a planned *World in Action* television programme about the murder and again named Myatt as a possible suspect. The producers had a private investigator inquire into Myatt's life and, following the PI's surveillance report, sent researcher Jenny Rathbone to interview Myatt and his wife at their home. When the *World in Action* television programme was broadcast many months later, under the title *Death of an English Rose*, Myatt was not mentioned.

Why was Gable so keen to disrupt Myatt's life? Because Gable and his circle of fellow antifascists were enraged by a work written by Myatt published a few months before that murder. The work was *Vindex - Destiny of the West* published in America by former Hitler Youth member George Dietz and widely distributed around the world. In the work Myatt had introduced the concept of the 'Magian distortion' of the civilization of the West and also provocatively stated that: "National Socialism, under the numinous leadership of Adolf Hitler, was an attempt to restore within the body of a modern state the values of heroism, individuality, and above all the healthy virtues exemplified by the Hellenic civilization." {2}

There was thus no "callous treatment of the subject of an old woman's murder" by Myatt but a human gesture, one person to another, born out of a sequence of disruptive events caused by the callous hatred of antifascist Gable.

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Simon says:

> If his remorse for his past is as genuine as he intimates in his writings, I imagine, it would be a cathartic experience to express these things face to face with another human being (one completely outside his own circle and comfort zone), and especially to the world at large. For it was in this world, not the world of the web, where most of his past life was lived and it was in this world that he says his 'sins' were committed.

Written in 2014 this is an antifascist trope repeated by others over succeeding years. The gist is that unless and until Myatt agrees to some sort of public 'media circus' to answer their questions they will continue to ignore his post-2012 writings especially those about his rejection of extremism.

This trope is not only a particular fallacy of reasoning - non causa pro causa - but based on the assumption that the writings of someone however published are somehow inferior to what someone may say in one or more public appearances: that is, that the authority of the spoken word is superior to the written word and that if someone does not agree to speak in public about themselves "they must be hiding something".

Thus, in the case of Myatt, unless he agrees to their demand to speak in public about himself they will continue to claim that he "hides the truth about himself" and that his post-2012 writings are a deception. In addition, they will go on to question whether such writings are really by him. Such prejudice, such hate.

That so many people, world-wide, cannot comprehend the fallacies of reasoning here is somewhat indicative of our times, of the populist ethos of our modern era and of the power of propaganda.

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Simon says:

> If he is genuinely desirous of making amends, let's start by hearing his voice and seeing his facial expressions, allowing others the chance to intuit his tones and read his body language and discern his real live answers.

This is an elaboration on the foregoing fallacious presumption and introduces assumptions from behavioural psychology such as regarding 'micro-expressions' and 'body language' the interpretation of which are subjective not empirical despite what many proponents of behavioural psychology claim and despite their assumptions now being used as a basis for some Artificial Intelligence (AI) programs.

What is missing in all these presumptions and 'techniques' is the human element of withholding judgment of a person until you have known them personally over an extended period of time - from months to a year or more - and thus can form an opinion based on such a direct, personal, knowing. This is honourable, the cultured, the ancient ancestral, way to judge someone where there are no presumptions, no prejudice, and where the opinions of others, or rumours and allegations about, the person are regarded as irrelevant.

That this cultured way now is the preserve of so few - and scorned by the vast majority of journalists, politicians, and ideologically or religiously motivated individuals such as 'Simon' - is another symptom of the ethos of our modern era.

It is interesting and indicative that none of Myatt's vociferous opponents - such as 'Simon' - have taken the trouble to get to know Myatt personally over a necessary period of time. They are content to make accusations and to pontificate about him in books, articles, interviews, and via the Internet on websites, blogs, forums, in 'podcasts' and in messaging 'apps'.

Simon says:

> "there's proof in plain sight that an intelligent nose will find easily – and there's proof hidden, which, I am certain time will take care of..."

Another trope with the "proof in plain sight" never cited or quoted from, because there is none, and "with proof hidden" which "time will take care of" hinting at connections to the security services and the 'fifty year' rule; which connections 'Simon' and several of his ilk - such as in the present Hanrahan and Lowles and in the past Gable - are or were rumoured to have.

Which raises the issue of whether or not such security services can be trusted in this era to be politically impartial and whether such documents as may be released will be genuine and all that exist or whether some documents have 'disappeared' or been 'lost' or are so heavily redacted they are all but useless.

With 'deepfakes' and Artificial Intelligence (AI) forgeries proliferating in this digital age in order to discredit people and groups, we are firstly returned to the honourable, the cultured, way of judging a person through a long-term personal knowing of them, and secondly to scholarly research using primary sources {3} as a means to rationally assess a person or a group.

As noted in *The O9A And The Cræft Of Research*,

> "In this era where the interpretations, the opinions, the conclusions, of others are readily available by means of printed books, the Media, and mediums such as the Internet, [the] scholarly, civilized, rational, slow way to acquire a balanced knowledge of and to understand a subject is a dying, unpopular, Cræft even in academia. But it is a way, a Cræft, which the esoteric philosophy of Anton Long with its emphasis on personal learning and culture suggests is required in order for that philosophy to be appreciated, sans the interpretations, the misinterpretations, the prejudices, of others.
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> That this Cræft is no longer practised and is now deprecated by many if not most so-called 'intelligence' agencies is a definite indicator of how unbiased scholarly research has been publicly replaced in the West by ill-informed opinion which supports Establishment orthodoxy. Deprecated because as experience reveals the political paymasters of such agencies do not want to be informed of what may contradict their political agenda and personal opinions but only of what may be politically or personally advantageous to them and their government, and if some analyst provides an inconvenient report then politicians, as they have done multiple times recently in regard to Western actions in Iraq and Afghanistan, have no hesitation in censoring or concealing or denying the truth in the belief that through manipulation of the Media that truth will 'go away' or that it will be officially suppressed for fifty years or more.
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> Thus and for example in a recent report by Europol - the European Union Agency for Law Enforcement Cooperation - the O9A is described as promoting "violence and sexual assault against perceived enemies with the aim to undermine and destroy civilisation and replace it with a new imperial age" with no citations from primary O9A sources given in support of such an opinion; in fact with no citations given at all and despite the fact we have many times and publicly presented evidence contrary to that opinion." {4}

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Simon says:

> it isn't long before his insights allow him a system of belief that classifies around 95% of the human race as 'mundanes'.

An attempt at smear by association. This belongs to the class of tropes where an antifascist assumes - subliminally or more probably deliberately in a propagandistic way - 'Myatt' is a synonym for 'Anton Long' and tries to directly associate him with something O9A or with something 'Anton Long' or some self-declared O9A adherent has written.

In this instance nowhere in his writings, past and present, does Myatt use the term 'mundanes' in relation to human beings.

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Simon says:

> one day.. a dark figure appears at the door of the home of a weaselly 'little devil', with just one announcement, "It is time", and drags that inconsequential little fellow off through a journey of long, deep darkness, and into an 'abyss' quite different from the one he imagined he'd be seeing.

This fantasy is very revealing, and a veritable trope of antifascist prejudice and hatred.

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## Catalysts Of Prejudice and Hatred

Such prejudice about and hatred of a particular person, such a desire to depict the person in a negative, derogatory way, raises the issue of why the person is and has been hated for decades by those who support or believe in a particular political ideology.

In the case of Myatt we have touched on one reason: his writings which support and expound National Socialism, dating as the do from 1984 and which include his later revisionist version - his evolution - of National Socialism of Adolf Hitler {5} and which led to him being described as one of the "principal proponent[s] of contemporary neo-Nazi ideology." {6}

Even after his conversion to Islam in 1998 and his support for bin Laden and the Taliban, and the development of his philosophy of pathei-mathos, "most of his neo-nazi writings are still essential reading in many militant far-right groups and circles." {7} Furthermore, Myatt is regarded as an "example of the axis between right-wing extremists and Islamists". {8}

The other main reason is explained by the description of him as an "extremely violent, intelligent, dark, and complex individual". {9} Which complexity references the claim that Myatt founded the O9A and authored several of its early texts such as the 1989 *Naos* compilation of typescripts.

Which brings us to two important and related issues. First, the nature of the original O9A/ONA and why it has aroused such ire among antifascists, and post-2018, in the Establishment which now seeks to have it banned/proscribed as a terrorist entity. {10} Second, why antifascists have assiduously ignored and censored academic quotations such as those cited in our references #5, 7, 8, and 9 because they believe such references may enhance the reputation of Myatt, which is something that their prejudice cannot allow, and have made sure, as in the case of Wikipedia, {11} that Myatt is known because of his alleged connection to the O9A and not for his philosophy of pathei-mathos.

In regard to the pre-2018 O9A - that is, before the black propaganda of paid FBI asset Sutter became the Establishment orthodoxy used to describe and malign the O9A {12} - it promoted among other things:

° Alternative beliefs such as the rejection of multiculturalism, the rejection of capitalism, and the rejection of the nation-State;

° The celebration of one's own ancestral folk culture.

° Alternative values as in its code of kindred honour and the aristocratic ideal of καλὸς κἀγαθός (kalos kagathos) in place of modern democracy.

° The rejection of established cultural norms - the Magian ethos - manifest in, but not limited to, patriarchy and religions such as Judaism, Christianity, and Islam.

° An alternative version for European history for the years 1933 to 1945, which included championing 'holocaust revisionism'.

° A generational - individual to individual, family to family - clandestine promotion of the O9A weltanschauung.

All of which are anathema - heretical - to antifascists and to the current Establishment. For the O9A promotion of such heresies they blame David Myatt, both as National Socialist ideologue and as 'Anton Long' who 'Simon' described as the "father and prophet" of such heretics.

Which places the prejudice and hatred of Myatt by the likes of 'Simon' into the necessary Aeonic Perspective. {13} For in one hundred or so years the lies, disinformation, propaganda, and fakes, of Simon, of his ilk and of the current Establishment, will be irrelevant.

Which Aeonic Perspective also means that even if Myatt was the first 'Anton Long' and did found the O9A - and evidence was found the prove it - he would be remembered as the "father and prophet" of various heresies long after the likes of 'Simon' are forgotten.

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### Conclusion

This somewhat brief examination of causes and effects will of course not in any way affect the prejudice and hatred of antifascists, and neither will it alter the opinions of the vast majority of the populace who read or hear about Mr Myatt and who for whatever reason believe what antifascists and now the Establishment say and write about him.

This and similar texts are not meant for them. It is for those few, those very few, for whom logical reasoning, scholarly research, and evidential facts form the foundation of their knowing.

{1} Facsimile of 1984 publication: https://archive.org/download/myatt-vindex-destiny-west/myatt-vindex-destiny-west.pdf

{2} *Antifascist Hatred, Propaganda, And Prejudice*, https://theo9away.files.wordpress.com/2023/05/anti-fascist-hatred.pdf

{3} Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were. responsible for

The criteria of scholarship are:

(i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a year or more in duration and involving primary source material;

(ii) an ability to be able to read primary sources in their original language; and

(iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as argumentum ad verecundiam - then their conclusions are also not scholarly.

{4} *The O9A And The Cræft Of Research*, https://archive.org/download/o9a-tradition/o9a-tradition.pdf

{5} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{6} Myatt's 1990s evolution of National Socialist ideology is outlined in the *Later NS Writings* section of *The Peregrinations Of David Myatt National Socialist Ideologist*, https://concerningmyatt.files.wordpress.com/2022/09/dm-ns-ideologue-second-edition.pdf

{7} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. p.162

{8} Weitzman, Mark: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006, pp.61-64.

{9} Raine, Susan. *The Devil's Party* (Book review). Religion (Taylor & Francis) Volume 44, Issue 3, July 2014. https://www.tandfonline.com/doi/full/10.1080/0048721X.2013.858214

{10} See *Anti-O9A Narrative Goes Global* in *The O9A Side Of The Story: 2018-2023*, https://archive.org/download/O9A-Side-Of-TheStory-2018-2023/o9a-disgrace-v9.pdf

{11} Compare the current Wikipedia page about Myatt - dominated by 'cancel culture' antifascists - with the older version at https://en.wikipedia.org/w/index.php?title=David_Myatt&oldid=1071652266.

Notice how they have also removed a reference to Myatt's adopted Muslim name: Abdul-Aziz ibn Myatt.

Regarding Wikipedia as part of the Establishment, see https://archive.org/download/wikipedia-establishment-o9a/wikipedia-establishment-o9a.pdf

{12} For an overview see *Why The O9A Is Dead And Buried* in *The End Of The O9A* - https://archive.org/download/end-of-the-o9a/end-of-the-o9a.pdf - from which this is a quotation, sans the references:

> "The Order of Nine Angles (O9A, ONA) was killed by the 'black propaganda' produced by paid FBI asset Joshua Sutter who spread that propaganda in person, by means of his fake O9A chapter, the so-called Tempel ov Blood, by his FBI supported infiltration of the neo-nazi group AtomWaffen, and by books such as the vile *Iron Gates* published by his Martinet Press, many of which books, such as The Devil's Quran, were written by authors contracted and paid by the FBI such as the University Professor, fluent in Arabic, who wrote The Devil's Quran."

{13} The Aeonic Perspective is explained in *A Glossary of Order of Nine Angles Terms*, v. 7.05, as "some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of the sinister-numinous and of how Aeons manifest acausality through 'the sinister-numinous'. In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός." https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

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